THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

VOL. X., No. 8.] Registered No. M. 1304. THURSDAY JUNE 29, 1922. [PRICE : 2 As. Annual Subscription Rs. 6.

CONTENTS.

Illusion.
By Josephine Marrs King. 89
GREAT THOUGHTS: 89
EVENTS OF THE WEEK. 90
LEADER:
Dharma and Life.—III. 91
Dharma and Life.—IV. 92
LITERARY AND EDUCATIONAL:
The Ruins of Hampi
By N. K. Venkatesa Aiyer M. A. 93
MISCELLANEOUS:
Validity of Hindu Inter-Caste marriages. 95

THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription, Including Medical Supplement, Rs. 6 only.

Medical Supplement only, Rs. 3. only per annum.

Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

ILLUSION.

BY JOSEPHINE MARRS KING.

Hush, lest the Dreamer wake. From that dear Dream,
Into some other he must straightway pass
Which no such comfort brings. In the Soul's glass
We darkly see, things not that are, but seem.
By Visions veiled, mysteriously kind,
Men look upon Life's awful Janus face—
So ghastly grim, so bright with starry grace,
We mortals else had long gone mad, or blind.
Thus men have ever lived—must so. And you—
Who see Life sad, unchanging, ever bare
Save draped by deathless Pity—leave despair.
Your Dream may be, that you can see things true.

Great Thoughts.

Greed brings woe, while contentment is all happiness. A barber was once passing under a haunted tree when he heard a voice say, "Wilt thou accept of seven jars of gold ?" The barber looked round, but could see no one. The mysterious voice again repeated the words, and the cupidity of the barber being greatly roused by the spontaneous offer of such wealth, he spoke aloud, "When the merciful God is so good as to take pity even on a poor barber like me, is there anything to be said as to my accepting the kind offer so generously made ?" At once the reply came, "Go home, I have already carried the jars thither." The barber ran in hot haste to his house and was transported to see the promised jars there. He opened them one after another and saw them all filled, save one which was half filled. Now arose in the heart of the barber the desire of filling this last jar. So he sold all his gold and silver ornaments and converted them into coins and threw them into the jar. But the jar still remained empty. He now began to starve himself and his family by living upon insufficient, coarse, and cheap food throwing all his savings into the jar, but the jar remained as empty as ever. The barber then requested the King to increase his pay as it was not sufficient to maintain him and his family. As he was a favorite of the King, the latter granted his request. The barber now began to save all his pay and emoluments and throw them all into the jar, but the greedy jar showed no sign of being filled. He now began to live by begging, and became as wretched and miserable as possible. One day the King, seeing his sad plight, inquired of him by saying, "Hallo ! when thy pay was half of what thou gettest now, thou wast far happier and more cheerful, contented, and healthy ; but with double that pay I see thee morose, careworn, and dejected. Now what is the matter with thee ? Hast thou accepted the seven jars of gold ?" The barber was taken aback by this homethrust, and with clasped hands asked the King as to who had informed his majesty about the matter. The King answered, "Whosoever accepts the riches of a Yaksha is sure to be reduced to such an abject and wretched plight. I have known thee through this invariable sign. Do away with the money at once. Thou canst not spend a farthing of it. That money is for hoarding and not for spending." The barber was brought to his senses by this advice and went to the haunted tree and said, "O Yaksha, take back thy gold" and he returned home to find the seven jars vanished, taking with them his life-long savings. Nevertheless he began to live happily thereafter.

Events of the Week.

Re the abolition of the time limit the *Gujarati Punch* pertinently remarks :—If a fresh reply to the silly argument that the hounding out of Mr. Montagu does not involve any change of policy, the abolition of the time limit during which those of our Civilian masters who want to retire because of the 'unsatisfactory' conditions created by the inauguration of the Montford Reforms should make up their minds, would supply it. The history of these Reforms is blackened by the unvarnishably black spot of practically bribing the already over-paid Civil Servants of this country into accepting them and the conduct of Mr. Montagu in this connection is not above reproach. And yet when even after two years of practical working of the Reforms, there seems to be no end to this 'concession'-mania, one is tempted to ask if ever it will end at all. Else the very first question which arises in this connection is why, at all, should those of the Civilians who cannot bear the very thought of India attaining responsible government, much less help her in achieving it, should be given any 'concessions' not vouchsafed by the normal terms of their agreement ? But no ; these Civilians came out to rule India, not to serve her and they cannot bear the loss of dignity entailed in serving a brown master guided by a brown Legislature. And they needs must be enabled to keep up the dignity of the white skin by all possible means, even if the latter smack a little of unfairness and constitute an indirect encouragement to their Indian-ophobia. However, even granting for argument's sake that some such concession of being allowed to retire on proportionate pensions was necessary, the utmost length to which it can ever be stretched would be to limit the period during which to retire to an year or two after the inauguration of the Reforms and the worst opponents of Mr. Montagu or even of the Reforms cannot say that there was anything wrong about the limitation period. However, Lord Peel, the Unionist Secretary of State in charge of the 'Reform' policy crnnot see any special utility for the same and has consequently seen fit to abolish it. The net result of it would be that any Civilian who does not like the idea of India advancing on the road to responsible government and yet has not the courage of his convictions to let go the monthly money bag which India pays him will grudgingly put up enough service to earn a decent and assured side-income in the way of his pension and then go his own way utilising it in the sacred task of preventing India—if at all and in so far as a whole host of them could —from coming into her own. And Earl Winterton, by enabling them to do so, is setting a fine example of walking in the footsteps of Mr. Montagu and his reform policy. Oh ! for diplomacy !

***

Regarding Mr. M. K. Reddi's Bill to amend the Hindu law of succession so far as it applies to illegitimate sons of Sudras, the main section of which runs as, "The illegitimate son of a Hindu of any caste shall not be entitled to inherit or claim any share in the property belonging to the putative father at his death either solely or jointly along with other co-parceners, nor shall he be entitled to take the property of the legitimate sons or other descendants of his putative father, either by inheritance or survivorship," the *Indian Social Reformer* writes :—In plain language, the provision comes to this namely, that illegitimate children should not have a share in their father's property, as they have at present among Sudras or the fourth Hindu caste. The section as it is drafted is misleading, as it implies that the principle of it is altogether a new one unknown to Hindu law ; while, as a fact, the principle is well recognised in Hindu law, and it is the exception to it made in the case of Sudras that is sought to be omitted. There is a little too much of such want of clear-thinking in the short draft Bill. Considered on its merits, the proposal seems to be the outcome of a sentimental prejudice against Sudradom rather than of a considered view of social improvement. The Hindu lawgiver, with his passion for symmetry, would not have tolerated this exception in the case of Sudras but for the insuperable difficulty in the way of applying the ordinary rule, presented by the wide variety of customary marriages among the vast indeterminate masses known as Sudras. Without first raising these customary marriages to some common standard, it is rash to set up a rule of succession such as that proposed by Mr. Reddi. A marriage law must precede and provide the basis for a law of succession. This is what has been done with regard to Malabar customary marriages in British India, Travancore and Cochin. Then, again, the Bill although called "Illegitimate Sons' Rights Act," proposes to deprive such sons of the rights which they enjoy to a share of their father's property. Is this done in the interests of property or morality ? So far as morality is concerned, the fact that a man's illegitimate sons will have a claim to his property, must act as a deterrent on his forming loose connections. The Bill is likely to operate in exactly the contrary way by assuring the man that whatever he does, his property will remain safe in his family. In other countries, the social conscience is being gradually awakened to the cruelty of the stigma and the injustice attaching to illegitimate children who are themselves innocent of any complicity in the proceedings leading to their origin. Mr. Reddi wants to go back upon a part of Hindu law which, whatever its original motive, is in advance, both from the moral and humanitarian points of view, of the corresponding law in respect of the higher castes. The greatest mistake that the Sudras have made in recent times has been to adopt some of the worst customs of the higher castes such as infant marriage and enforced widowhood in place of their own more rational practices. Mr. Reddi's Bill is but another effort in the same direction.

***

The Minister for Local Self Government will be in Madras during the first week of July. The Committee appointed by him to advice the Government as to the lines on which the legislation to amend the existing law relating to religious and charitable endowments may proceed will sit in Madras on July 4 or 5, when the Minister is there. The object of the Bill, which is to be drafted on the lines of the recommendations of this Committee is to secure the better administration of these endowments and to administer to litigation in connexion with the management of these Trusts. The Minister in this connexion, is keen about making it legal to divert the surplus funds of endowments for such purposes as sanitation, medical relief, etc., so as to supplement Government expenditure on these benevolent objects, and also indirectly to induce philonthropic and the charitably inclined to divert these charities into modern channels and promote objects of public utility of the kind mentioned above.

***

The following Press Communique dated 1st June 1922 has been issued by the United Province Government :—

"In continuation of previous communiques issued on the subject, notice is hereby given for the benefit of pilgrims for Badri Nath that owing to the failure of rains in March the situation with regard to the shortage of food stocks in Garhwal has been aggravated. Intending pilgrims are therefore strongly advised to postpone their visit to a more favourable year. Those who disregard this warning will incur the risk of starvation and it may become necessary to stop pilgrims definitely at Lachman Jhula.

***

Miss N. Lakshmikutty Amma, daughter of Mr. H. Ramavarma Thampan, lately Vice-Principal of the Trivandrum Training College has come out successful in the recent M.A. Degree examination, she being the first Nair lady in Travancore to take the M.A.

***

Tne Publicity Officer writes :—In pursuance of the resolution moved at the meeting of the Legislative Council on 1st Septemper 1921 the Government have now ordered that the number of students to be admitted into the Junior Intermediate Class of the Presidency College may be raised from 107 to 180 and that into the Junior B.A. Class from 111 to 216. They have also sanctioned the employment for a period of one year of the necessary additional staff in the College.

The Hindu Message

Dharma and Life.

III

The leading philosopher of "Humanism" in England asks,—"what difference is made to the facts by our attitude towards them ?" In the *first* place, we reply, we get a truer conception of their import and value, even as those do who view a palace, temple or tower from various coigns of vantage. *Secondly*, as our own attitude to life changes, our character and activities change, too ; and the social and political organism of which we form on integral part changes in its constitution and outlook. Man's destiny and career after death, too, is influenced in due course, and that is a considera-tion which ought to influence us, too. Our sense of the changing and transient character of our envi-ronment here and of the permanence of our own conscious selves is what is peculiar to the Indian temperament and is conspicuous by its absence in the mind of the western man. Hence, we limit our activities in this life by the consideration that they should not mar our course and destiny in our future life or lives. This limitation of activities to what will keep us free from self-inflicted harm without endangering the welfare of the soul in future lives is what is contemptuously called *pes-simism* in Europe, but improperly. It is a healthy kind of "pessimism," if it, indeed, deserves to be called pessimism. We do not despise the world, but regard it as the field in which our sense of righteousness and human fellowship is to have the amplest opportunities for exercise. We consider life on earth as *essential* for the working out of all tendencies to sin, selfishness, and sensualism by the promotion of all virtuous tendencies and by the attainment of purity and spirituality. It is only the unquestionable evanescence of our joys here of all kinds that makes us *in a sense* "pessimistic." The *Bhagavad-Gita*, therefore, teaches that man has only the right to all righteous activities in life, but not to the fruits thereof. Hence we regard this as the Holy Land to which in Swami Vivekananda's impressive language, "all souls (must) come wending their way to God" after working out their karmic tendencies and realising Him in his *only universal form and essence*.

The limitation of activities in the manner above alluded to has no connection with the spirit of *true* pessimism which tends to relax the elastic spring of good nature in man and to induce him to indulge in vice, tyranny, alcoholic indulgences, and the demoralising methods of trade exploitation which are resorted to in order to indulge in the communal self-glorification and egotism which is born of poli-tical power and prestige. It has nothing to do with the philosophy of quietism which makes man ashamed of all healthy instincts and right forms of activities. We do not revolt against the principles of true civilisation which humanise men, though we disregard that kind of scientific spirit which gains its triumphs over the arcana of nature only to destroy millions upon millions of fellow-men and to plunder the resources and possessions of other races and com-munities than one's own. While other, races aim at reaching the power of the "Bull," the "Bear, or the "Lion," we in India aim at being "a nation of philosophers," of God-like men possessed of sweet serenity and simplicity. While in the West, statesmen and soldiers claim men's devoted admira-tion and allegiance, in India we still venerate only saints and prophets like Sri Ramakrishna and Swami Vivekananda. That is due to the fact that, while we attach due value to the life of change and activity inseparable from our birth and existence as men on earth, we think that we should not be too much attached to worldliness and worldly joys as if they were the Alpha and Omega of existence. For, the realisation of the infinitude of the *seemingly* finite living self with which we wholly occupy and identify ourselves in our ordinary life is the true aim of existence here. The *thing-in-itself* of Kant is not for us what it was to him, viz., an unverifiable ideal of the practical reason or a mere concept of the pure reason,—but a reality which we can realise even while here if trained in accordance with the methods of the *Vedic Yoga*. To Schopenhauer the realisation of the self seemed an *extinction of the self*, and so he held that every assertion of the will to live can only lead to an increase of misery. We, the followers of the Veda, hold that any form of

prescribed and righteous activity (Dharma) can only lead, if we keep our minds free from egoism, to the purity of mind which can lead to the Self-Realisation which leads to the unmixed Bliss which is the true nature of the Self. Thus, the Vedanta philosophy has no affinity with the Pessimism of Schopenhauer which is sometimes identified with it. With us, there can be no extinction of the Reality and Bliss which is our innermost Self. Nor do we, like Hartmann, identify our innermost Self whose essential nature is bliss with what he calls the *Unconscious* whose "final manifestation is a world of mutually exclusive beings, each to be judged from the standpoint of his individuality". With Hartmann, the happiness of the individual is of the essence of ethical conduct, and hence it is no wonder that he postulated a world in which all effort after happiness brings only misery. If we grant his premises, we must also draw his conclusion as inevitable. But the Vedantin knows that the One Self is immanent in all and is therefore all-pervading. Hence the Vedantic ethics is one of universal benevolence and self-denial, not one which advocates unmitigated individual satisfaction for the individual, only to discover that the pursuit of it defeats itself. Our Kaivalya, or the realisation of the one Self, is a state of Bliss—or rather it is Bliss in its innermost essence, and not a mere exterior manifestation of the world of phenomena—which can only spring from the joyous life of self-denial which cares for the welfare of all and which contributes to the joys of existence of all men and all other beings in the world. This is the *Loka-sangraha*—the effort towards the achievement of the solidarity of man—and the universe which the Gita prescribes for all true Aryas, for both Karma-Yogis and for the enlightened Jnana-Yogis. The Vedantin labours most efficiently when he has realised his identity with the supreme principle and centre of all existence, the one Self without a second. His labours and joys of realisation can alone produce a new world in which all the problems of life are solved, all men and all beings are delivered from the evils and despairs of life and the inspiration of joyful hope comes to all through the harmony arising from the perception of the One Self in all the various elements of life, and in all the individuals who are working for their healthy and happy evolution into a unified whole.

IV

The reaction from the pessimism which was coming into vogue in Europe in the earlier half of the Nineteenth Century took a strange form. Men became impatient of all earnest inquiry into what constitutes worth as opposed to mere utility. Such inquiry as followed the reaction related purely to the question of the standard or basis of morality, and the results gained therefrom were so contradictory that ethical science became discredited. In India, we have never expected much from scientific investigations into the nature of morality, its basis and standards. We have been content to let men know what are the precepts of Dharma. The Rishis proclaimed to the world the maxims they gathered from the revelations they had in the shape of the Vedas from the Supreme in their Yogic meditations. The people were content to follow the Rishis, and there the matter ended. This may seem to be indicative of a blind and slavish mentality in our people,—a state of enslavement which refuses to investigate the truth, but, is passively led into an implicit faith in their forefather's good intentions and unselfish love of humanity. But, even in the West, examples are not wanting of men who put into practice a few valuable precepts learned from the great and the good rather than enter upon elaborate scientific inquiry into the basis or standards of ethics and causistry. It is related that Jowett, the late master of Balliol was frequently in the habit of inculcating a few suitable ethical precepts to those who had studied under him according to his knowledge of the strength and weakness of each individual among them who came to him for help. In one case, he gave what we cannot help as a simple and compendious body of seven precepts a veritable *Vade Mecum* for the effective dealing with ordinary men and situations in life:—"*Never tell; Never fear; Never fret; Never fail; Never spare; Never disappoint; Never quarrel.*" Much meaning can be put into these sayings which appear to be as vague as they are wise. But apart from what they suggest, what they directly inform or inculcate is worth a good deal more than what one can learn from an elaborate investigation into different theories regarding the foundation of morality. Our Rishis, in their Smritis, have dealt with morality in the spirit of the late Master Balliol when he responded to requests for practical guidance in life from his students in the college over which he long presided as Master and commanded their universal respect and confidence. We consider that this method is

the best for securing men's faith in the necessity and value of moral obligation,—that this method satisfies the pragmatist's test far better than the discussion of ethical values with a view to their settlement on scientific principles. In Europe, however, the reaction from pessimism took another and unexpected turn. It took indeed, a practical turn. The different basis and standards of morality which different philosophers insisted on each according to his own pet theory or fervent imagination, all became discredited. Hence the state in its omnipotence proclaimed, like Hiranyakasipu of old, that the system of moral maxims which it regarded as the best means of preserving its own power and prestige and extending its possessions or dominion over the rest of the world must everywhere be promulgated and taught. The ethical science and precepts which have long been in vogue in every country and state in Europe are built upon the notion that each such country and state was best and highest of all and was entitled to receive the unquestioning allegiance of its subjects and the unquestioning approval of its policy, foreign and domestic. Patriotism is the *summum bonum* of all virtue and goodness. The patriotism, too, inculcated was to be deemed higher in its import and value according as it resulted in the utmost triumphs of the Government policy throughout the world. Upon this principle, the national policy is to be the most aggressive and unscrupulous of all the possible alternatives. Courage, pride, the spirit of cold and unbending calculation, the uncompromising pursuit of selfishness, the inexorable indulgence of the spirit of revenge,—in short, aggressiveness systematically pursued and ending in triumphant acquisition of power, territory, and riches for one's own state and people was alone accepted as the basis of popular or "*herd*" morality. This is simply the morality of Machiavellism, reinforced by the evolutionary doctrines of Darwinism. It is absurd to say that the innate wickedness of the Huns of the Modern age is responsible for the prevalance of this "herd" morality at the present day. It prevails in all modern states and among all Western peoples in particular. It came as the reaction of the pessimistic spirit which prevailed in Europe in the earlier period of the last century. The aristocratic and ecclesiastic ethical ideals of the mediaeval age and spirit of Europe have slowly receded into the background since the commencement of the Renaissance. The one chance for a truly ethical reform was when the voice Pessimism was raised to elevate the prevailing standards of conduct and place them on the basis of reflection concerning the true meaning of life and its bearings on the eternal spirit dwelling in all human and living beings. Pessimism however, in its extreme forms, is bound to defeat itself. When it failed, European morality, so-called, came to be based on the purely animal and aggressive instincts in man. Nietzsche, the German philosopher has ever been deemed and condemned as the prophet of what has been called "Naturalistic Immoralism" as the basis of "morality" in the modern age. But his theory is a *symptom* of the spirit of the age, and not its *inspiration* and *source*. That spirit frankly assumes that man is an animal, not a soul or spirit. Hence, man needs a cast-iron set of precepts based on the principle of the omnipotence of the state and the claim to the unlimited allegiance of the subject by which alone that principle can be maintained. All criticism of life, therefore, vanished. An artificial code of values and of precepts—or rather a single comprehensive precept—based on them, was forced on all subjects of the state as passive and submissive coolies of the governing power or party. All ethical values were to be tested according to the one rigid standard of acceptance and the application of it by the governing authority. Every kind of virtue was to be judged and subordinated so as to suit the one supreme basis and standard of the power and progress of the state-organism. Everywhere, in consequence, we see the triumph of Darwinism and Machiavellism, pure amd simple. Lord Acton stated the bare truth when he said that Machiavelli's was *not only a contemporary, but a constant, influence.*

Literary and Educational.

The Ruins of Hampi.

By N. K. Venkatesan M.A.

II. Description.

(I. **Vijayanagar**.)

As we alight at Hospet, we see before us the hill of Jambunatha. Passing through the town, we go about three miles to reach the foot of the hill and after an ascent of about ten minutes, we reach a beautiful glen from which we have an excellent view of the town of Hospet on one side and of a massive growth of huge trees on the other. Between these on level ground stands the small temple of Jambunatha. The priest in the temple is a Lingayat and within the temple there is a beautiful mineral spring, known as Kauncha Teertha. A bath in the well and a view of the scenery are worth enjoying. This hill is on one side of Hospet, while on the other side we take the route to the Hampi Ruins. Before we leave the outskirts of Hospet, we see the temple of Anantasayana, which may be said to represent the southern end of the Hampi Ruins. The most noteworthy features in

this temple are the massive oblong dome at the top and the magnificent hall in front of the shrine. These do not partake of the normal structure of Hindu temples, but they exhibit a great deal of architectural skill. The other gopuras and structures in the temple are like those in our ordinary temples. The temple is in ruins and is a conserved monument. From the surroundings and the present existing ruins, it appears that this central structure now conserved, might have been a part of a huge temple, parts of which are seen in ruins now all around the place. This temple appears to mark the southern limit of the fort of Krishna Deva Raya, even as Anantasayana marks the southern limit of the Indian Peninsula. At some distance to the north of the Anantasayana Temple, is the temple of Mallikarjuna and one or two little temples and mantapas along the road and the well near these with masonry structure and a mantapa with two storeys all round, shows that the temple of Mallikarjuna must have been an important resort for pilgrims and annual utsavas must have taken place on a grand scale in those days. The shrine seems to have served as a miniature *Srisaila*, the important and central kshetra for the regions to the north of Tirupati. Leaving these temples of Anantasayana and Mallikarjuna behind, we take the road, which must have been a large Trunk Road at one time, and the small gopuras along the road, now in different stages of ruination, seem to have then marked the stages for passengers journeying to Pampakshetra and the inner Fort of Vijayanagara. The main road goes on to Kamalapuram, a hamlet, just on the outskirts of the Fort ruins. There is a sort of rough track leading straight to Hampi at the western extremity, but the road is a barren one, and is useful only for taking us directly to the temple of Pampapati, without going into the ruins of the Fort. To the West of this track there are two Mahammadan tombs, which appear to be of comparatively recent times.

There is a fine tank at the entrance to Kamalapuram and there is also a small fortress, which might have served as an outpost or battery. Kamalapuram affords a convenient halt to passengers. From Kamalapuram, one road to the North-West takes us to Hampi, through the ruins of the Fort, while the other to the north-east takes us to the state of Anegundi. We shall come to this latter route later on. First we take the North-Western route to enter the ruins of the Fort. Passing through the fort-wall, we meet what is known as "The Queen's Bath" which consists of a small tank, surrounded by a closed structure and with provision for water being led into and drained out of the tank. To the East of this, is a water tower and further to the East of it is the temple of Chandrasekhara. To the North-West of these ruins, at a little distance, lies a water-pavilion and an octagonal bath—all these are on the outskirts of the Fort, to the South, showing that all that part was utilised for bathing purposes, for taking water &c. Close by these structures, we come across a large tank with masonry flooring and a wonderful stone-channel system which goes a long distance, used for water supply in those days to all the tanks and baths in that region. The stone-channel system is worth admiring not for its architectural complexity or beauty, but for its very simplicity and healthy openness. What labour its construction must have meant and what useful purpose it should have served in a simple manner is matter for a few minutes' quiet contemplation, in the presence of the ruins.

Among the central ruins of the Fort, to which we now come, the most wonderful ruin seems to be what is known as the Mabarnavami Dibba, at the Eastern end of the ruins, which consists of an elevated platfrom, now open, raised, as it were, on a high and beautifully carved stone structure. The designs on walls and the bas-reliefs in this structure are admirable and one cannot look at this ruin without a sigh of grief, when one imagines the Emperor of Vijayanagar sitting on the elevated platform and viewing the teeming populace all around him enjoying the great national festival of Maharnavami, the day on which the great Shakti or Driving Power of the universe, came out victorious, after the triple avatar of Durga, Lakshmi and Saraswati taken for the destruction of Rakshasas during the nine days in the first half of the month of Asvini, in the Sarad-ritu. To the West of this Dibba or Platform, is the groundwork of the King's palace. Near it is a large stone trough said to have been used for storing water for the elephants, the camels and the horses of the palace. Beyond the palace, is the fine structure of the underground chamber, used probably for holding secret state councils. Beyond this, is the ground audience hall of the king, with ruins of the portico and staircase. The basement alone of this hall now stands as witness to the numbers that must have assembled there. We could obtain a rough notion of the assembly in the hall, from the descriptions given in the Ramayana and our Sanskrit works of the King's assemblies in the days of Hindu sovereignty. What with the men learned in the Vedas, Vedangas and Shastras, what with the men and women learned in the sixty-four kalas sacred to the Hindus, what with the representatives of all different communities and creeds invited to the assembly, what with the ministers, soldiers, priests and officers of the Royal Household, one could easily imagine that the audience hall of the Emperor of Vijayanagar must have been all too small for the purpose, and the Portico on the side, guarded by the military must have been all too narrow for the large concourse of people to enter the audience hall. To the South-West of this hall is the place used as the Royal mint then and to the north-west of it is what is known as the Danaik's Enclosure. In this enclosure is a large mosque of later times undoubtedly, a band-tower of octagonal structure, a small water-pavilion, with a sentinel tower at the northern end of this enclosure. This is not a very interesting part of the ruins and it appears that this enclosure must have been an appendage to the palace. Leaving this enclosure and going to the East, we arrive at the Hazara Rama Temple, the temple of Rama at the entrance to the palace, the temple on which is lavished all the beauty that the arts of designing and stone-carving could contribute to make the temple the most wonderful residence for Sri Rama, the ideal ruler and hero of India. It is impossible to describe the carvings on the walls all round and all over the temple. The whole of the Ramayana is exhibited there in carvings and the ruins of the Car street in front of the temple show that this temple must have had a every bright career, when Sri Rama blessed the Emperor of Vijayanagar with wealth and glory. The temple of Sri Rama is situated between the king's palace and the Zenana Enclosure or the Ladies' palace. In this Enclosure at the centre lies the basement of the Queen's palace, with the Lotus Mahal to the east; and a water pavilion to the south-west of it. To the north-east of it lies a set of guards' rooms, and another set of guards' rooms lies to the east of the Enclosure; to the east of all these, is a fine monument, known as the Elephants' stables, indeed a beautiful building with fine domes. A ruined temple is situated to the east of these ruins, access to which is difficult.

Before we leave the ruins of the Fort, the last monument we see is the underground temple. There was water all over the temple, at the time of my seeing it, as the result of the rains in the season before Christmas. Still we could wade through and could see the

beautiful stone mantapas, courtyards, the stone pillars etc. We could just see the innermost shrine far away from us but we could not get near it, owing to the Water. It is indeed a fine temple, all underground. It must have been designed to be a temple for worship secretly in times of danger, for the Royal Household alone. With this temple, we leave the ruins of the Fort of the Emperor of Vijayanagar and starting on the north-western route from here, we take the route to Hampi, or Pampakshetra.

Miscellaneous.

Validity of Hindu Inter-Caste Marriages.

(*Concluded.*)

It is clear that where there is a marriage in fact, there is a presumption in favour of there being a marriage in law: *Inderun Valungypooly Taver.* v. *Ramaswamy, Pandia Talaver.* The argument on behalf of the appellant has been that mixed case marriages even of *anuloma* nature are not only obsolete but are prohibited by Hindu law. This is a point of great importance and it is desirable to deal with it in some detail. It is important to remember at the outset what is out of practice or obsolete is not necessarily prohibited, and the argument is based upon the assumption that what is obsolete is prohibited by law. The importance of the difference between the two positions will be clear when I refer to the texts bearing on this point.

THE TEXTS: MANU.

In the first place, we have the texts of Manu (Chap. III, Verses 12 and 13) which point out that while for the first marriage of twice-born men (wives) of the same class are recommended, the *anuloma* marriages are permissible: see Sacred Books of the East, Vol. XXV, pp. 77 and 78. The following verses Nos. 14 and 19 express disapproval of marriages of higher classes with Sudra women. But where first there is a provision for such marriages and next any strong disapproval thereof is expressed, the fair meaning is that such marriages are disapproved but option is given and they are not prohibited. That is the meaning which a commentator like Medhatithi has put upon them; and Kulluka Bhatta has interpreted them to mean that the prohibition is to be understood as limited to *Pratiloma* marriages and not to be extended to *anuloma* marriages. Mr. Justice Chandavarkar has referred to those views in *Bai Kashi's case* at pp. 551, 552 of report, and it is clear so far as Manu is concerned no prohibition of *anuloma* marriages can be inferred.

YAJNAVALKYA AND VIJNANESWARA.

I shall now refer to the verses in Yajnavalkya Smriti and Vijnaneshvara's commentary thereon bearing on the point, as the position is very clearly stated there. In the third chapter of Acharadhyaya which relates to 'marriages' Yajnavalkya first lays down rules as to the selection of the bride and of the bridegroom, some of which are mandatory and others clearly recommendatory only. It is not necessary to refer to them in detail. Thereafter he proceeds to lay down the rules as to inter-caste marriages in Verses 56 and 57. It will be convenient to quote here the translation of these verses as well as of Vijnaneshvara's commentary thereon given in the Translation of Acharadhyaya by Srisachandra Vidyarnaya (Published by the Panini Office, Bhuvaneshwari Ashrama, Allahabad, in 1618) at pp. 120, 121, 122, 128 and 129:—

Taking the verses of Yajnavalkya without the commentary it is clear that in the opinion of Yajnavalkya a twice-born person should not take a wife from a Sudra family but if at all a person is inclined to depart from the rule, he can do so on the lines indicated in Verse No. 57. Far from there being a prohibition there is a provision for what Yajnavalkya is not in favour of. Here Yajnavalkya has adopted a style of expression which, to my mind is clearly indicative of disapproval on his part of such marriages but of readiness to recognise departures from approved lines within the limits indicated in the next verse. Vijnaneshvara makes this clear in his commentary. The word *nishedha* meaning prohibition used by him in the commentary in verse No. 56 must be read subject to the limitation which he points out in that very sentence and also subject to what he clearly lays down in his commentary on verse No. 57. This meaning is clear from the phraseology adopted by Yajnavalkya and Vijnaneshvara in Verse No. 92 in the next Chapter in the same Adhyaya. While speaking of *anulomajas* both Yajnavalkya and Vijnaneshvara use the word *vinna* (married woman) which indicates the recognition by them of valid marriages among those classes in their order. No such word is used in Verses Nos. 93 and 94 relating to *pratilomajas.* Yajnavalkya expressly states in Verse No. 95 that all *pratilomajas* are bad (*asanta*) and *anulomajas* are good (santa).

Further, while speaking of the shares of sons belonging to different classes in Chapter I, Sec. 8 (in the Chapter on Dayavibhaga in the Mitakshara), there is provision made for sons born of *anuloma* marriages, but there is no provision for *pratilomajas* (see Stoke's Hindu Law Books, p. 402, Mitakshara, Chapter I, Sec. 1, paragraphs 4 to 6). That indicates the validity of and not prohibition against *anuloma* marriages. I refer to those provisions only for the purpose of the present point and not as necessarily governing the rights of such sons at present.

Lastly, in the Pravaschitta Adhyaya, Vijnaneshvara has made the meaning once more clear in his commentary on Verse No. 22 of that Adhyaya. I do not consider it necessary to quote the translation here: but the relevant passages may be found in the second paragraph of clause 109 and clause III at p. 49 of the Translation of the Prayaschita Adhyaya published by the Panini Office, Bhuvaneshvari Asrama (Allahabad) in 1913. Thus, Yajnavalkya and Vijnaneshvara, whose opinions are binding upon us, do not lay down any *prohibition* as distinguished from disapproval of *anuloma* marriages.

NILAKANTHA.

The next authority that we have to consider is Nilakantha's opinion as expressed in his Mayukhas. In his Vyavahara Mayukha he refers to the division of property among sons of wives of different classes and has incidentally referred to *anuloma* and *pratiloma* marriages (see Mandlik's Hindu Law, pp. 46 and 47). No doubt there the author does not deal with the question of marriage. He deals with it in his Sannskkara Mayukha in the Chapter relating to marriages under the heading of *viraha krama* (order of marriages). The passage may be found at p. 98 of the edition published by the Gujarathi Press. The Verse No. 57 from Yajnavalkya is quoted and explained as referring to marriages other than a marriage with the woman of the same class; and the passage taken as a whole clearly shows that Nilakantha practically accepts the view as propounded in the Mitakshara that *anuloma* marriages are permissible. The passage concludes with a reference to Yajnavalkya's Verse No. 62 and a part of Manu's Verse (III, 44) which is also quoted by Vijnaneshvara in his commentary on Verse No. 62 The translation of this part of the Mitakshara is already quoted above.

Nilakantha's view appears to be further clear form his treatment of the subject of *onulomajas* and *pratilomajas* in the Sannskara Mayukha at pp. 120—121 of the same edition.

It would thus appear that Manu and Yajnavalkya, Vijnaneshvara and Nilakantha are agreed that the *anuloma* marriages are not prohibited. The reading of the Mitakshara and the Saunskara Mayukha conflicts with certain observations of Chandavarker J. in *Bai Kashi's case*, in which he refers to Vijnaneshvara as prohibiting such marriages. It must be remembered that the learned Judge had to deal with a *pratiloma* marriage and his observations were mainly directed to such marriages. He has fully realised the difference between the two kinds of marriages and has refrained from expressing any definite opinion as to *anuloma* marriages, as would appear from his observations at p. 553 of the report in *Bai Kashi's* case.

OBSOLETE IS NOT ILLEGAL.

Thus the argument for the appellant derives no support from the principal Smritis nor from the Mitakshara and the Saunskara Mayukha. How is then the prohibition to be inferred contrary to these opinions? The only ground suggested is that such marriages are obsolete and must be taken to be prohibited by usage. I am unable to accept the view that because such marriages are obsolete they are illegal or prohibited by law. The prohibition must be found in the law-books or in the usage having the force of law. Such usage must be proved like any other fact. It may be that the fact of their being obsolete may render the proof of such usage easy. But in the present case not only is there no proof of such usage, but the evidence such as it is, goes to show that such marriages are not treated as illegal or void by the castes concerned. It seems to me that far too much weight is sought to be placed upon the circumstance that the *anuloma* marriages are more or less obsolete. The opinions of Manu and Yajnavalkya, and Vijnaneshvara and Nilakantha, if I may say so, are fairly reflected in the general attitude of the castes in these matters. They approve of marriages within their respective circles, and generally speaking disapprove of marriages outside their circles. They do not, however, necessarily refuse to recognise the marriages outside their circles but extend the same toleration socially to those who depart from the usual rule as the Smriti writers and the commentators have extended legally to *anuloma* marriages. The readiness on their part to recognise socially what is legally not prohibited depends necessarily upon the circumstances of each case as it arises including the nature of the departure from the usual rule and the attitude of the parties concerned. But the attitude of the castes, which is stated in different modern books as prohibiting inter-caste marriages altogether, is generally indicative of nothing more than the disapproval of such marriages according to the rules of practice of each different caste. It does not afford a sufficient justification for treating as illegal what has not been prohibited but in terms contemplated and allowed by law.

I have discussed the question specially with reference to the principal authorities of Hindu law accepted in this Presidency and to the decision of this Court. I have considered the decisions of other High Courts; but as a matter of law I have not been able to find any basis therein for inferring any legal prohibition of such marriages, and, so far as they are based on usage, I do not think that they could be applied in their entirety to this Presidency. I have not therefore referred to them specifically. I may add that I do not see anything in these judgments which necessarily conflicts with my view. No other legal objection to the marriage is suggested. I am, therefore, of opinion that the marriage in question is valid.

I would affirm the decree appealed from and dismis the appeal with costs. The costs to be payable by the next friend.

Macleod, C. J. I agree.

"DRY" AMERICA:

AN OBJECT LESSON TO INDIA

A timely publication under the above title from the facile pen of Mr. St. Nihal Singh, the well-known journalist, has just now come out in which the author has given a succinct, and interesting narrative of how the prohibition movement succeeded in America describing in detail the Rise and Victory of the movement, the effect on Capital, the improvement of labour conditions, Social effects, health under prohibition, decrease in crime, saving to the community, and the Indian problem.

This book is written to indicate how the United States overcame the difficulties standing in the way of prohibition, and the results which are already visible, in the hope that it may prove useful to us in effectively dealing with our own problem. The present is the right moment for us to undertake such a task, because Indians, irrespective of their political differences, are determined to seize every opportunity to regain for India the primacy of position which she once occupied in the comity of nations.

Though conditions in India differ from those in America yet there is no reason why the American experience may not be repeated in our country. It is as true of India as of the United States that the State derives only a small amount of the money actually spent upon drink. The extinction of the liquor traffic may mean the extinction of the revenue derived from liquor, but it cannot mean that the money now paid for liquor will be destroyed. On the contrary, the banishment of liquor will mean that the money, instead of being wasted, will be available for productive purposes, and will help to improve the general condition of the people, who will not be able to spend it upon intoxicants. General improvement of living conditions must favourably react upon the State Exchequer.

The book is published by Messrs. Ganesh & Co., Madras, printed on Antique paper and bound in cloth, priced Rs. 3.

Ganesh & Co., Publishers, Madras.

The Best Blood Purifier—Makes Good Red Blood

OUR OWN

Compd. Ext, of Sarsaparilla

WITH IODIDES

For the treatment of impure conditions of the blood, which are evidenced by pimples, patches, old sores, ulcers, scrofula, salt rheum etc., it is necessary to find a blood remedy that will be instrumental in a thorough cleansing and purifying of the blood.

Sarsaparilla has long been used by nearly all nations and regarded as an efficient and reliable remedy. Indeed the long use and high esteem in which it is held testifies to its usefulness. It is one of the most efficient remedies when properly combined, but it is necessary to employ care and skill in its preparation.

Our Own Compound Extract of Sarsaparilla is specially prepared from the best Sarsaparilla obtainable, combined with several other remedial agents such as Yellow Dock, Stillingia, Prickly Ash, Mandrake, Senna, Licorice and Sassafras, with Iodides of Potassium and Iron which are recognized by the medical profession for their reliable action and capabilities of forming an excellent combination, with Sarsaparilla.

Our Own Compound Extract of Sarsaparilla has had the long continued approval of the best physicians, and it is expressly put up to meet the popular need for a blood purifier without being related to the many secret nostrums and quack medicines of the day, of unknown composition and generally of little medicinal value.

Each Bottle about 50 Doses, Price Rs. 3.

SRI KRISHNAN BROTHERS,
CHEMISTS & OPTICIANS,
323, Thambu Chetty St. MADRAS.

A. SUDERSANUM & Son,

PHOTOGRAPHIC ARTISTS,
SRIRANGAM.

Views of Southern India,
Hindu Gods and Goddesses of various temples
Picture Post Cards, both Indian and Foreign.
Water Colour paintings
of Sri Rama, Krishna, Siva
and other Hindu Dieties in the Karnataka style
Large varieties of photos of
Sri Sankaracharya,
Kuttalam Mowna Swamigal,
Vanamamalai Jeer Ayodhya Ramanuja Jeer,
Swami Vivekananda,
Swami Vilakshnananda
Sri Vedanta Desika,
Sri Abhedananda, Sri Raja Rajesvari,
Gayatri etc., etc.,
too numerous to mention.

Prices on Application.

Indian Medical Record

A Journal of Public Health and Tropical Medicine

Annual Subscription Rs. 7—8—0 Post Free.

SPECIAL TUBERCULOSIS NUMBER.

Price Rs. 2. DECEMBER 1920 Postage As. 4 extra.

CONTAINS all uptodate knowledge about the *causation*, *prevention* and treatment of the great white scourge TUBERCULOSIS with special reference to INDIA.

THIS NUMBER will be supplied free to all subscribers of the INDIAN MEDICAL RECORD, —for the year 1921.

Address:—

INDIAN MEDICAL RECORD,
2, Harakumer Tagore Square,
CALCUTTA.

READY FOR SALE.

Taittiriyopanishad bhashya तैत्तिरीयोप-पनिषद्भाष्यम्, श्रीअच्युतकृष्णानन्दतीर्थैः विरचितया वनमाला-ख्यया व्याख्यया समेतम्। of Sri Sankara Bhagavatpadacharya with the commentary called Vanamala o Sri Achyuta Krishnananda Tirtha. A special feature of this edition is the exhaustive summary of the contents of the Bhashya. Royal 8vo. Pp. 86—270. **Rs. 3.** Postage extra.

Bhaktisudhatarangini भक्तिसुधातराङ्गिणी-श्रृङ्गेरी जगद्गुरु श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारतीस्वामिभिः विरचितम्। or the Works of Sri Sachchidananda Sivabhinava Nrisimha Bharati Swami the late Jagadguru of Sringeri With several half-tone illustrations.

Edition De Luxe	Rs. **10 0**
Ordinary Edition	„ **2 8**

Bookselling Department,
SRI VANI VILAS PRESS, SRIRANGAM.

POCKET SANSKRIT CLASSICS.

THE VALMIKI RAMAYANA

A series of handy volumes of the standard works in Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. Price of each volume As. 12.

Sri Vani Vilas Press, Srirangam

MEMORIAL EDITION
OF
THE WORKS OF

Sri . . . . Sankaracharya

20 VOLUMES
CROWN 8VO.
IN TEAK CASE

Popular Edition	Rs. 50
Edition Cloth Extra Gilt	„ 75
Edition de Luxe	„ 200

Sri Vani Vilas Press
SRIRANGAM.

Sri Vasudeva Dikshitar's
GREAT BOOK
ADHVARA MIMAMSA

Kutuhala Vritti

EDITED BY
S. Kuppuswami Sastrigal M.A.

To be completed
in 30 parts

Each part Re. 1.

FREE PARTICULARS

Sri Vani Vilas Press,
SRIRANGAM.

MAHAKAVYA

Siva Lilarnava

BY
SRI NILAKANTHA DIKSHITA

INTRODUCTION
BY
T. S. KUPPUSWAMI SASTRIGAL M.A.

Several plates
in Colour and
Halftone

Rs. 2-4-0

Sri Vani Vilas Press,
SRIRANGAM.

Kalidasa's

Sakuntalam

Rare Commentary of Abhirama
Critical English Introduction
Exquisite colour and Halftone plates
Special paper, neat types
Beautiful Cover design

CROWN 8VO
MXXLVII—332

RS. 3.

SRI VANI VILAS PRESS,
SRIRANGAM.

LOOK SHARP!

LATCHMIKANTHAM STUDIO,

Opposite to Municipal Dispensary,

TEPPAKULAM POST, Trichinopoly.

A Golden opportunity for utilising your money for the approaching New Year.

WHAT ?

Photographic Publication.

High Class Bromide Enlargements from faded and smallest Photos up to Life size (from any copy.)

Whether in a group or single.

Particulars of rates in person.

P. S. S. Raghavan,

8 Malaivasal

DEALER IN

SWADESHI . .

. . GOODS.

SWAMI VIVEKANANDA.

His Complete Works—Vol. III-IV, Rs. 2-8 each, Vols. I, II and V, Rs. 2-12 each. Cloth 8 As. extra each.

From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.

Karma-Yoga 12 As. East & West 10 As.

Jnana-Yoga (21 Vedanta lectures) Re. 1-8.

Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Re. 1.

The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs 3-4 each. Vol. IV, Rs. 2-8. Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Re. 1-13.

Srimad-Bhagavad-Gita. Text, Eng. translation, parapharse, and notes by Swami Swarupananda. Cloth. Rs. 2-8.

Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavanand (Boards), Rs. 2.

Most of the above books are offered at concession rates to subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (26th year). Annual Subscription Rs. 2. (Mayavati, Dt. Almora).

Works of Swami Abhedananda and Sister Nivedita are also available. For catalogue of books and photos please apply to—

The Manager, Advaita Ashrama, Publication Dept., *28, College Street Market, Calcutta.*

LOOK SHARP *LOOK SHARP!*

A Rare and golden opportunity for buying the BEST FOUNTAIN Pens.

JUST ARRIVED A VERY LARGE FRESH STOCK OF ALL KINDS OF PENS

If you miss this chance, you wil never get it in future.

Neptune Fountain Pen No. 210 with strong 14ct. solid gold nib and iridium tipped. Rs.	3	8	0
The "T. S. V." Fountain Pen with large barrel, good vulcanite strong 14ct. solid gold nib and iridium tipped Price greatly reduced. Rs.	3	0	0
The "Venkatachary-Compacto" Fountain Pen with nickel cases and clips Rs.	4	0	0
Swan-Blackbird Fountain Pen. ,,	3	0	0
Waterman's Ideal Pen No. 12. ,,	6	0	0
The Swan Fountain Pen. ,,	5	0	0
The ParamahamsaFountain Pen,,	5	0	0

All these pens are available in Fine, Medium and Broad points.

Genuine Silver clips, nickel clips, Swan and Waterman's Inks are always kept and supplied at the lowest market rates. Spare parts are available for all Pens. All sorts of repairs of Pens undertaken and charged moderately.

Wholesale Agents:

T. S. VENKATACHARIAR,

Bookseller, Stationer and Cloth Merchant.

Clive's Bildings, **TEPPAKULAM P.O. Trichinopoly.**

SRI RAMAKRISHNA MATH PUBLICATIONS MADRAS.

SRI RAMAKRISHNA, THE GREAT MASTER

Vol. I.

By SWAMI SARADANANDA.

This volume contains the early life of the Great Master. This is the first time that a comprenensive life of Sri Ramakrishna is being presented to the world. Price Rs. 2-4-0.

Vol. II will shortly be out

GOSPEL OF SRI RAMAKRISHNA

Third Edition (Part I) Board Rs. 2-8-0. Calico Rs. 3-0-0.

THE SAINT DURGA CHARAN NAG.

(The life of an Ideal Grihasta).

Price Re. 1.

Apply to

THE MANAGER,

Sri Ramakrishna Math,

MYLAPORE, Madras.

SRI BHARAT DHARMA MAHAMANDAL.

The All-India Hindu Socio-religious Association.

General President: H. H. the Maharaja Bahadur. of Durbhanga Subscription for General Members each Rs. 2 a year.

Members have the privileges of (*a*) the Mahamandal Benevelent Fund; (*b*) the Mahamandal Magazine (in English),—a High Class Monthly *free*; (*c*) all the Mahamandal *Shastric* Publications, at three-fourth price.

Prospectus and Specimen copy of the Magazine sent FREE. AGENTS wanted in all important towns. Commission handsome. The General Secretary, Sri Bharat Dharma Mahamandal. Benares Cantonment.

The Grand Clearance Sale of Books.

The following are the numbers that won prizes at the drawing of the Grand Clearance Sale of Books of the Sri Vani Vilas Press, Srirangam, held on the 15th June 1922.

1 Prize Rs. 50.

13000

2 Prizes Rs. 25 each.

7400; 1843

3 Prizes Rs. 20 each.

1943; 1934; 10307

4 Prizes Rs. 15 each.

22432; 1869; 5929; 16482

5 Prizes Rs. 10 each.

2502; 6073; 16911; 653; 15030

15 Prizes Rs. 5 each.

9164; F. 348; 1090; 7388; 11363; 1102; 22625; 100; 13997; 1006; 6176; 186; 13879; 1467; F. 347

25 Prizes Rs. 3 each.

2667; 512; 1888; F. 511; 880; 3485; 1402; 13012; 12972; 1024; 12122; 13435; 11946; 16485; 12998; 1784, 489; 16170; 1884; 5752; 9003; 5462; 20616; 487; 1404

145 Prizes Rs. 2 each.

22628; 14125; 11898; 185; 5382; 6143; 20057; 14072; 19907; 15335; 5501; 6520; 12007; 13609; 1083; 11387; 6002; 584; 1837; 5427; 654; 20017; 22360; 13473; 19209; 7676; 9141; 13934; F. 190; 6081; 15327; F. 654; 2636; 7674; 19911; 11815; 13465; 16180; 2602; 20918; 2520; 16906; 21324; 12865; 16839; 1831; 13913; 10263; 2646; 5763; 6034; 4281; 5385; 1939; 13906; 11800; 1970; 1803; 17027; 20787; 4290; 7383; 6681; 20602; 14094; 4017; 11817; 7402; 5947; 22457; 3571; 16723; F. 515; 2604; 1761; 1625; 15235; 6174; 11897; 20006; 1064; 11381; 13374; F. 361; 15110; 1809; 5750; 22445; 5612; 6135; 15330; 281; 5006; 505; 15964; 6173; 20050; 20921; 11925; 3535; 16491; 21329; 5514; 16772; 7701; 16830; 11392; 22381; 670; 16726; 5767; 15068; 22325; 1887; 6689; 6077; 1776; 5757; 11944; 20607; 11941; 16814; F. 425; 15064; 1017; 11741; 22265; 5004; 7653; 865; 5759; 1439; 1376; 14469; 22364; 4761; 5003; 13877; 651; 1863; 15907; 2649; 6087; 504; 5014.

The above prize winners will be supplied with books to the value of the Prizes if they send their tickets to

Sri Vani Vilas Press, Srirangam.

Printed and Published by T. K. Balasubrahmanya Aiyar, B. A. at the Sri Vani Vilas Press, Srirangam.